

Religious Life and History of the Emanated Heart -son Thukse Dawa Gyeltshen*

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Introduction

This article relates a few episodes from the biography of Tuksey Dawa Gyeltshen (*thugs sres zla ba rgyel mtshen*), the heart son of Tertön Pema Lingpa. Titled "sprul pa'i sres chen zla' ba rgyal mtshen gyi rnam thar ring chen rgyen mrzes (The Ornament of Precious Jewel: the biography of the Great Emanated Son Dawa Gyeltshen), the biography was written by Jatshon Mebar (Ja' tshon me 'bar). It is difficult to ascertain the exact period of this biographical compilation, but Jatshon Mebar acknowledges that it was Benchen Gyep (dben chen rgyep) and Thukse Dawa's loyal patron Tenzin (bston 'zin) were inspiration behind the work. It is now one of the rare documents on Thukse Dawa's spiritual accomplishments and other accounts of his life. Like any other Buddhist biography, it contains elaborate descriptive accounts of Thukse Dawa's life such as miraculous birth, mythical beginning of early life, destiny of a child's religious roles, religious activities, mystical experiences, description of his good deeds, events surrounding his death and lastly his teachings. The present article also partially relied on some

* The author of this biography has identified himself as Jatshen Mebar. It is hard to find reference to this author elsewhere. He claims himself to be a simple hermit in the high mountains and accept that he is not the learned master of debate, phonetics and poetry, and but a simple layman who is actually unworthy to write the biography of the great Thukse Dawa Gyeltshen. He mentions in the biography that he had to write this biography not being able to bear the weight of the command given by the Drung of Benchen (dben chen rgyes) and the request of his close friend Tenzin, the devoted patron of the great son.

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oral sources to enrich this biography. One drawback is various anecdotes have no dates even if they provide a wealth of details on Thukse Dawa's travels in Tibet and neighbouring states.

There is a huge corpus of literature on Tertön Pema Lingpa's life, but that of his sons are yet to come to light, except for oral tradition. It seems that his biography is not available for the wider readership even in Bhutan, and absence of research creates a gap in our understanding of Pema Lingpa's lineage sons. Thukse Dawa Gyeltshen, the second lineage son was one of the greatest Buddhist luminaries and Heruka-incarnate who displayed ten extra-ordinary qualities in his lifetime. He is the one who possessed ten perfections and the one who was free from six human poisons. His greatness and good qualities are summarized in the biography as described below.

The emanated son is thus born to a great lineage; talented in every field; invulnerable to false deeds; impartial to every religion; endowed with six great personalities; the great protector of every sentient beings; and the learned scholar to whom the other masters and students alike can submit and pay reverence. He possessed vigor to reach any places where sentient beings were in need of his help; possessed power to clear suffering like medicines to cure diseases; owned enough resources to help sentient beings like abundant monsoon rain; his actions (body, speech and mind) commanded unsolicited respects; he was freed of ignorance even as a lay person; acquired magical power to transform five elements of nature; controlled his own life and lived longer than the average life-time; possessed power to perceive paradise, listen to sermons and comprehend the Buddha's action; and he was endowed with wisdom to dispense the sufferings of the *samsaric* worlds.

It is obvious from the above abstract that the emanated son acquired great spiritual prestige in Tibet and played important religious roles, particularly in propagating the

terma tradition in Bhutan, Tibet, Mustang in Nepal, and Arunachal Pradesh, particularly in Shadongkha. He made substantial contribution in spreading terma teachings in Bhutan and Tibet at the time of growing competitions between Nyingmapa and Gelugpa tradition in Tibet. He traveled across Tibet and visited several great monasteries and maintained good relationships with local rulers and ecclesiastical leaders of various Tibetan principalities and quasi-political units including the Seventh Karmapa Chodra Jamtsho and Drigung Rinpoche Rinchen Phuntsho. His contacts with several native leaders and Tibetan clergies were mostly spiritual in nature, but some of them had political significance such as his role in bringing peace between the feuding rulers and religious lords, and the power of his terma in preventing Tibeto-Mongol war (hor dmag).

Auspicious Birth and Mystical Early Years

Thukse Dawa Gyeltshen was born as one of the three lineage sons of Pema Lingpa. The two other sons were Khedrup Kinga Wangpo¹(mkes grub kun dga' dbang po) and Drakpa Gyeltshen (srag pa rgyal mtshen). Khedrup Kinga Wangpo settled at Kochung (mKho'u-chung) in Kur-stod and started mKho'u-chung Chos-rje from which Tenpa Gyeltshen (bstan-pai' rgyel-mtshan) established a branch of family of Dung-dkar Chos-rje. The ancestors of the present monarch originated from Dungkar Choje (dung-dkar Chos-rje). Thukse Dawa Gyeltshen settled at Tra-kar (spra-mkhar) and his descendants came to be known as Chume Dung (chu-smad gDung). Drakpa Gyeltshen inherited the temple of Tamzhing (gtam-zhing) in Chos-'khor valley of Bumthang and became the principal progenitor of Tamzhing Choje.

Five important reasons are cited in the biography as *raison d'être* for Thukse Dawa's birth - time, place, dharma, father and mother – all time and context framed. His birth corresponded to the 'mythic time frame' when Buddhism was in the state of degeneration, and he was pre-destined as one of the revivers of Buddhism. Bumthang was considered a

suitable birthplace, as at that point of time, the place was known as Mon though Guru Rinpoche had blessed it several times. Pre-Buddhist faith, Bon religion dominated the region and the natives were still disillusioned and less mindful of Buddha's teachings. He chose Tertön Pema Lingpa as his father for his virtuous characteristics and upholding his lineage. Ingenuous and kind-hearted mother Are-mo (also known as Trimo-spr imo according to Lama Sanga) conceived him, as she was woman of super-Dakini characteristics of Khando Yeshey Tshogyal (mkha' gro yes shes mtsho rgyal). It was also prophesized in terma text called 'brel rtsal that 'in future, to a person named Pema, the incarnate of rigs sum ngon pa (three Bodhisattvas) would be born'.

Tertön Pema Lingpa and mother Are-mo saw many good dreams at the time of pregnancy. Are-mo dreamt that she was in the blissful state of youthful play with a dakinis (attendant goddesses). In her dreams she saw the simultaneous rise of sun and moon; and perceived the vajra rising from the sky entering her head and dissolving into her body. This dream was ominous. She interpreted the concomitant rise of sun and moon as indisputable sign of the birth of the extraordinary child with spiritual qualities like his father and vajra as the 'unexcelled unborn'. In his father's dream, the sun and the moon rose simultaneously and the sound resonated from all directions that the son-to-be can equal him, if not excel him. Accordingly, the great son was born on 10th day of Earth Female Sheep Year (1499) at Tang Chelzhong Gonpabi (tang chel gzhong dgon pa sbis) amidst inconceivably innumerable propitious signs. The sky was filled with wonderful rainbows, pleasant sounds and wafting aroma. In his parents' dream, the newborn was being cleansed by one of the dakinis and saw a group of dakinis escorting him to a beautiful meadow amid prayers and songs.

He spent most of his childhood in Dechenling and Gangte (dga steng). Thukse Dawa moved to Gengte Gonpa as soon as he discovered about the re-incarnation of his father, Gyalwang Tenzin Drakpa. Thukse Dawa taught and looked

after the re-incarnation. Several years later, while observing 'gtor bzlogs ritual to dispel bad spirits, the boy left his footprint (zhabje) on a stone symbolizing his acquisition of the state of non-self. In Mani Gonpa where the ruins are found in the forest below Kunzangdrak, the boy developed tendencies to appreciate the masterpieces of his father and grandfather and gradually mastered craftsmanship in pottery, painting and blacksmithy (garzo). When he grew up, he began to travel to various places with his father. On one occasion, when he was traveling with his father from Chokhor to Bumthang Chel, a large group of devotees lined the road to see the great son and receive their blessings. The enthusiastic devotees saw a huge entourage accompanying them though the father and son were the only travelers and reached Pemaling without any other associates. The devotees were perplexed at this and inquired who actually made up the large retinue. The great son remained silent, but the father clarified those acquaintances were super-natural beings who came to pay respects to the great emanated son, and urged them to give his son the highest reverence just like the non-humans.

The Seventh Karmapa Chodra Gyeltshen² (1456-1506), the most powerful spiritual leader of Tibet and the hierarch of Karma Kagyu School, rejoiced the birth of Thukse Dawa. He prophetically extrapolated, "if the treasure revealer was Pema Lingpa, the son born to him is Dawa," and sent a note that the son was to be named Dawa Gyeltshen. This name was also mentioned in the secret prophecy, interpreted as 'the one who can clear darkness (ignorance) of all sentient beings'. Amid such respects and praises, a few people actually resented the birth of this child. Deb Thuba Tashi (thub pa bkra shis), the adamant ruler of Chokor, and the one who once tried to defame Pema Lingpa in front of a large crowd in Tang Mebartsho (me 'bar mtsho), also tried to belittle the great son. He verbally debased the son in one of the religious ceremonies in Yuwazhing (yu ba shing) publicizing, "You, the sons of Pema Lingpa would not practice dharma but take wives and roam all across the region." Unable to restrain such

insult, the son retorted, "We are born enlightened even if we do not practice dharma," and left his handprint on the stone to exhibit his super-natural qualities and accomplishment. These awoke neither fear nor reverence to the son, but Deb Thupa and his servants went further even to pass the judgment that the great son's house was shoddier than fox's burrow. Thukse Dawa justified that for spiritually accomplished beings like him needed no ordinary houses, for three realms of Samsara were like Nirvana to them.

Once in 1511, on invitation of the young king (possibly Jo-'phag Dar-ma) of Shardongkha, lower Mon in Arunachal Pradesh, Pema Lingpa and his son set out on the long journey and after traveling for thirteen days arrived at Dungtsho Karmathang³(dung mtsho skar ma thang) where hundreds of devotees had gathered to receive blessings and teachings from them. They stopped in Karmathang for two days and gave several discourses on the holy dharma to lay-monks and other devotees. The king arrived at Karmathang accompanied by fifteen horses adorned with exquisite saddles and soldiers wearing armours. At that time, the king dreamt that he was guiding Pema Lingpa and Thukse Dawa to a mysterious place akin to dragonhead ('brug mgo), profused with precious jewels (rin chen norbu) where they were being greeted with grand celebrations in Indian style even surpassing the grandeur of heaven. When the entourage finally arrived Shardongkha, the king and queen welcomed them to his palace with exuberant respect and grand ceremonies.

The king entreated the father and son (yab sres) to save him and his relatives from the evil force that inflicted his family for generations due to which his parents and grandparents mostly died before the age of twenty-five. To obviate such demonic power, the king's family had to customarily sacrifice hundreds of humans, goats, and thousands of cattle for Lhachen Wangchuk (Shiva). The king disfavoured this iniquitous deed of bloody sacrifices and requested Trulku Zham-nagpa (zham nag pa-Black Hat Incarnation) in the

previous year to relieve the family of such burden who had the power to protect the king's family only for three years. Knowing the spiritual supremacy of the father and son, the king prayed to them "since two great masters are here today, I pray you-the father and son- to rescue us from such adversities and bless us with long-life without having to sacrifice animals." Pema Lingpa and the son assured the king of protection (skyabs mgon) for next thirty-nine years and subsequently a son was born to the king.

In the royal altar room, fine Indian thrones were set up- the middle throne was for Pema Lingpa, the left one for Thukse Dawa while on the right throne was placed a life-size statue of Dorji Chang (rdor rje 'chang-Vajradhara) said to have belonged to the king's father, all surrounded by ritual objects of gold and silver. With folded hands and unwavering devotion, the king and royal members prayed to Yabtse (father and son) to deliver them the precious teachings of Buddha-Dharma. Step-by-step teachings of Lama Norbo Gyamtsho terma⁴ (bla ma nor bu rgyam mtsho) discovered by Pema Lingpa from Lhodrak Senge Dzong and numerous sacred empowerment of klong gsel (profoundly clear), dgongs pa kun 'du' dbang (accumulated wishes-empowerment), gra poi' dbang (wrathfulness-empowerment), rta mgrin dbang (Hayagriva-empowerment), phyag rdor dbang (Vajrapani-empowerment) and tshe dpag med (longevity-empowerment) were graciously delivered. The thug rje chen po smun sel gron me dbang (empowerment of radiant light of merciful ones) was delivered to the public. The king and his subjects presented them a large number of precious objects, textiles, and animals on the next day.

One evening, Thukse Dawa revealed his extra-ordinary power by riding the king's horse which was not tamed and wild that no one had ever dared ride it. He rode the horse alone through a thick forest and came to a mountainside where he dismounted from the horse and left several handprints on stones. His thoughts penetrated the deepest profundities of

non-self and came back to the palace unhurt. He received congratulations on his mount of the feral horse and inspired considerable admiration of the king and subjects likewise.

Thukse Dawa's return to Kunzangdrak Gonpa- a mountain sanctuary in Bumthang where most of Pema Lingpa's sacred relics are preserved, coincided with the offering rituals (tshog skor) conducted by monks, nuns and several lay-people. He saw most of them singing songs in a drunken state. He rejoiced the occasion by throwing a cup into the air that remained floating there for sometime. That night, the valley below also witnessed several lucky signs, which the people posthumously ascribed to the great son who modestly acknowledged that it was not result of his miraculous power but the blessings of Pema Lingpa and Guru Rinpoche. After seven days of intense meditation, Thukse Dawa went to his father to share his meditative experiences. Pema Lingpa praised the son for the achievements and considered this as the sign of Thukse Dawa's long life.

Travels and Teachings within Bhutan

Before entering Nirvana, Pema Lingpa entered the samdhi state for seven days and in the end spoke his last words to all his sons.

"Listen to me, my sons, and heed my words! All of you are my blood-descents who were pre-destined to escape *samsaric* torments and become accomplished even without the *dharma* practice. All of you are bound to attain the greatness of my lineage, but be not swayed away by pride. Abide by the law of 'cause and effect' (*les rgyu 'bres*) even if you become adept masters. Respect others' religion even if you achieve profundities and understand subtleties of mind. Pursue your own spiritual quests but do not neglect others' welfare. Let no jealousy prevail between you- my sons- but live in harmony. Learn and practice all my teachings to help all sentient beings."

Towards the end, Pema Lingpa's right hand gestured the

'counting of rosary beads' (phreng ba); Thukse Dawa understood that his father needed a rosary. He offered him the rosary who right away returned it to him along with the ritual dagger (phurba). The great son realized that his father was going to pass away soon. He prayed to his father to live little longer [for the benefit of all the sentient beings], but died uttering syllable "a" several times and holding Thukse Dawa's right hand. The demise of father left all his sons grievously-stricken for a long time.

At Pangkhar (spang khar), Pema Lingpa appeared in Thukse Dawa's dream and placed all terma texts on his head saying, "Now you have obtained most of the text and oral transmission from me." In yet another dream, he saw his father at the holy spot of medicinal water (smen chu) in Chel valley, indicating him that terma of medicinal substances (smen rzes) were hidden there. He instructed the great son to guide a man from Kham (eastern Tibet) [who would arrive at Tamzhing on 15th day of 10th Bhutanese month] to the same sacred site and aid him to extract terma. The son deliberately eluded the arrival of the man from Kham, fearing embarrassment and enkindling skepticism of terma⁵ tradition in the people if the vision proved inconsistent. Instead, he visited the sacred space with Umze Dendup Pelbar (dbu mzod ldan grub dpal 'bar) and other relative-lamas on the lookout for terma; all of them glimpsed a tall man on the way but he vanished as they reached ter-go (door of sacred site where ter was hidden). They saw a small stone fissure enclosed with grasses and leaves in umbrageous corner from where came forth some pleasant aroma (dre bzang). On delving further, a radiant human skull was found but failed to discover the medicinal substances. It was at that time Thukse Dawa realized that Guru Rinpoche had actually visited the place in the form of the magniloquent person. The great son innumeraably apologized to Guru Rinpoche for his neglect and prayed for his help in discovering the hidden religious treasures. In the end, the great son discovered a statue of Chana Dorji (pyag rdor) and a vessel containing mothers'

skulls of seven generations (skyes bdun a ma thod pa). These terma were distributed everywhere and whoever got them gained the karmic seeds of dharma and entered the realms of virtue.

At that time, the monks and other Bhutanese patrons invited the great son Dawa to Dechenling Gonpa (bde chen gling mgon pa). He accepted and bestowed on them initiation of kun bzang dgongs pa kun 'dus and empowerment of longevity surrounded by many miracles and auspicious signs. While Thukse Dawa was meditating in Chelphu Gonpabi (chel phug mgon pa sbi), he transpired into three different manifestations: one physical body appeared inside the temple of Gonpabi (dgon pa sbi), another inside Pema Lingpa's house and the third one in Chel. These three manifestations were said to have delivered religious discourses all at one time to different groups of devotees.

When traveling to Kurilung, Thukse Dawa and his entourage halted for a night in a water-scarce place. He was known to have extracted water from the area using his miraculous power. Dzongnyer Tshewang Penjor (rdzong gnyer tshe dbang dpal 'byor) invited the great son to Dowo Dzong to consecrate thangka (religious painting). The grain-like object was seen hanging on the sides of the thangka for three nights thus enhancing the Dzongnyer's appreciation and respect to him. When the great son was in Kunzangdrak (kun bzang brag), he saw a vision in which two white and two blue dakinis escorted him to eternal paradises of Sharchok Ngen-gai Zhing (shar phyog mngon dgai') and Yechok Tukpoi Zhing (dbus pyogs stugs po) where his father gave him the final teachings and empowerment.

The great son and his attendant Tenzin (rten bzed) descended through the gorge of Naringdrak⁶ (sna ring brag) in Bumthang and arrived at lake Barap (sba rabs). Out of excitement, two of them were engaged in mirthful sport and were trying to drive their horse into water when the great son stepped on a

stone and left his footprint. At once he overturned the stone and concealed his footprint. Later on, Thukse Dawa instructed Umze Dendup Pelbar to obtain him the stone, but he returned empty-handed. The great son went to look for the stone but he too failed to locate it. One night, he saw Ani Pema Tshodrel (mtsho sgrol) in his dream who informed him that dakinis⁷ (*mka' 'gro ma*) had moved the stone. She showed him the place where the stone was hidden. The stone was brought home and later presented to Choje Ngawang (chos rje nga dbang) and it is still preserved in Paro Lho Lingkha (*spa gro lho gling kha*).

Travel to Places in Tibet and Rise of his Reputation

When residing in his seat residence in Dechenling, a girl predestined through his dream that time had come for him to unravel terma from Nanringdrak. It was to be revealed to prevent Mongolian (Hor) war with Tibet. He went to Naringdrak with Tenzin and discovered the terma that was brought to Dechenling. Chogden Gonpo (1497 to 1543), the former student of Pema Lingpa, mentor of the king Nyida Drakpa (*nyi zla grag pa*) of Gungthang⁸(*gung thang*) in Tibet and also Trulku of Chodrupling Gonpa (*chos grup gling mgon pa*), heard about this terma and the associated vision. He sent the message to the great son, "I heard about terma that will be effective in preventing Hor war (*hor dmag*) against Tibet; we will discuss in a secret place and at appropriate time about how to prevent the war for the sake of all sentient beings". The important role of Chogden Gonpo in averting the Hor war was prophesized by Pema Lingpa, who left the note, which stated, 'the emanation of Lord Hayagriva, would be born as Chogden Gonpo to avert the Hor war.'

Upon receiving this message, Thukse Dawa went to Gungthang and advised the king (*mnga ri gung thang rgyal po*) to order his subjects to organize jointly a ritual (*hor bzlog*) of war aversion. The general public, elite and humble citizens alike organized rituals for seven days. The great son, on the other hand, conducted *gtor rzes 'phang* ritual, and

accordingly, thunder of dragon, lightening and hailstorms heralded from the sky throughout the region even in winter season. Such supernatural occurrences induced fears in the opponents, aroused respects of sceptics, and encouraged adherents to erect gyaltsen (victory banner) on the hills of Lhunpo⁹ to mark bravery and triumph.

Thukse Dawa then went to Relphug (rel phug); his advent was accompanied by three nights of incessant rains. In this place, he saw a dream in which a dark man whispered to him to retain half of his treasures in Relphug to ward off Hor war. He fulfilled this vision and traveled to Tshampa (mtsham pa) where he stayed for two nights, and moved farther to Saphu, Yurwog and Tshoyul (mtsho yul) and stayed two nights in each of these places. He was greeted well on his journey from Lhalung to Nangso (*nang sos*), and the people of Taklung¹⁰ (*stag-lungpa*) and Nakartse (sna dkar rtse) rendered his entourage the warm hospitality. Even Shiga Rinchen Pungpa (gzhi dga's rin chen dpung pa) came to greet him. He traveled furtively to many places like Zhablung¹¹ (*zab lung*), Lhasa, Yerpa, Samye, and Gunthang. Wherever he went, powerful auspicious signs of deterring of Hor war were seen. The probable warfare was successfully forestalled. The Tibetans ascribed peace and prosperity in the region to the goodwill and untiring effort of the great son. He gained his eminence in Tibet and surrounding areas. Trulku Chogden Gonpo of Chodrupling built a statue of Ugyen Rinpoche as the inner relics of Dersheg (Bder gsheg) temple. Thukse Dawa performed the consecration ceremony.

The great son then traveled to three sacred sites of Shar Lawog: Tagtshang (stag-tshang), Dom-tshang and Ze-tshang (gzigs tshang) consisting of hundred and eight mountains. For an ordinary person, it was a day-long pilgrimage in each of these sacred places, but the great son visited all these sacred sites within a day by means of his supernatural power. He brought the statue of Jampel Yeshey Sempa ('jam dpal ye shes sems dpa') from one of these pilgrim sites to Bumthang.

When the great son was in Shar Gorakphu (shar sgo ra phug), he went on a casual walk and saw a natural holy water of longevity from where he collected several 'holy medicine of long life' (tshe ring), which helped revitalize the health and vigor of numerous people. Chogden Gonpo and his lineages turned up there to receive teachings and empowerment. Thukse Dawa bestowed on them empowerment of Pema Lingpa's entire terma and also the initiation of Ugyen Thangyig and Pema Kabum (pad ma bka' 'bum). He then went to Menthang (smen thang), a new town and met Karmapa Mekyod Dorji (kar ma pa mi-skyod rdo rje)-1507-1554. These two great masters discussed in length their teachings and renewed their karmic connections for the sake of sentient beings of six realms. They presided over the public blessing and empowerment ceremonies.

Thukse Dawa was traveling once again in central Tibet on invitation of Choje Dendup (chos rje ldan grup), when on the way he encountered military troops from Yardrok (ya 'brog) and Nagartse (sna dkar rtse) at Lhodrak (lho brag). These armies were at the verge of waging war. The great son sympathetically intending to resolve the conflict stayed there for seven months. He was able to resolve conflicts between these two opposing armies, as their leaders were all his patrons (sbyin bdag). The soldiers returned home in peace.

The son then arrived at Denkedrak (gden bskyed gra) where people of Dargyecholing (dar rgyes chos gling) welcomed him in a grand fashion. In Kunga Rawa Gonpa (kun dga' ra ba) too, he was welcomed in the aura of happiness. The air was filled with aroma of foods from India. At that time, the great son received a letter from the king Rinchen Phuntsho (rin chen phun mtshog) of Drigung ('bri gung) stating that the king planned to meet him. Due to some unavoidable circumstances, the king failed to come and see Thukse Dawa. Meanwhile, the people of Nangpa Tashiling (nang pa kra shis gling) requested the heart-son to visit their place. The lord of U-med (dbu med) also invited him to Samye (bsam yes). He declined this invitation at first as he thought he had nothing

substantial to offer to the great temple. But, he realized that time has come upon him to re-discover terma in Samye and decided to go.

Choje Pal Dendup came to greet him (on his way to Samye) at Kil-Ruru (dkyil ru ru), who also requested him to envisage through dream whether Drigung Rinpoche ('gri gung rin po che) would also come. Thukse Dawa instructed Choje Nyerang (choje nyed rang), Benchen Gyep, Choje Khenrab (chos je mkhyen rabs) and Lama Kunga Yeshe (kun dga' yeshe) to individually see their dream and foretell the arrival of Drigung Rinpoche. Benchen Gyep alone dreamt of simultaneous rise of the sun, the moon, and stars illuminating the entire land. It was considered ominous. On arriving at Gyalchenling (rgyal chen gling), the heart-son conferred the families of Deb with the initiations of long life empowerment of the yidam Tandrin (Hayagriva). The other Lamas accompanying him were again solicited to see their dreams about the possible visit of Drigung Rinpoche; Benchen Gyep again dreamt of two swans flying from the other side of the river while another swan flew from another direction and met together for sometime, and then departed. Thukse Dawa interpreted this dream as fulfilment of a prophecy of meeting with Drigung Rinpoche. His retinue by then reached Drayang Kharu (gra yang kha ru) where Nya Ponpo (nyen dpon po) cordially welcomed them and invited the great son to visit Samey Utse Rigsum (bsam ye dbu rtse rigs tsum). In Samey, the great son performed three-day grand religious ceremony of bskong bshag and performed ritual of Yeshey Sempa (ye shes sems pa) dedicating them to the temple's guardian deities. Deb Utshel (sde pa dbu tshel pa) and Chashel Khenchen (cha shel mkhen chen) came to pay him their respect who were in turn given numerous text initiation and oral transmissions.

Ponpo Phenyul Choje Mentse ('phen yul chos rje smen rtse) welcomed the heart-son in Dargyecholing and asked Choje Pal Dendup to request Thukse Dawa to presage Drigung Rinpoche's proposed visit. The heart-son replied that Drigung

Rinpoche was at that moment in Lhasa [in front of the statue of chug chig zhey] and predetermined his arrival there on the next day, which had proved true. The Ponpo was so astonished with this prophecy and his respect for the heart-son grew; he spread the words far and wide that Thukse Dawa was no ordinary being, but the true emanation of triple gem. He presented him the rosary (nor bu spos shel phreng ba), silk cloth and a large turquoise.

As envisaged earlier, Drigung Rinpoche Rinchen Phuntsho and his subjects came to Dargyecholing to invite Thukse Dawa. Drigung Rinpoche revered the heart-son through 'ati pu ho' tradition while the great son reciprocated by 'trati-dzaho' tradition. In view of the fact that the former was the royal descent of Muthri Tsenpo, the great son insisted that he should seat on the higher throne. He refused and sat on the floor with folded hands, focusing his eyes [as clear as the moon and sun on the clear day] on the great son's face, shedding tears of intense faith. The sky was cast with rainbows and people began to gather from all directions. Eventually, on the request of Drigung Rinpoche and other devotees, the great son agreed to sit on the throne. Two Lamas delivered their teachings: the unfaithful were made loyal; evils were moved to good path; and all practitioners were inspired to path of virtues. In the evening, two great masters retired to Lhakhang for meditation. The great son saw in his vision Drigung Rinpoche as two-faced while Drigung Rinpoche narrated his previous dream in which he saw a nun telling him that the great son was the emanation of yidam Tandin. The nun identified herself as the queen of Kor. In his dream, the son was portrayed as a red-faced lord with red hands. He was holding a rosary of lotus (pad ma ra ga) on his right hand and a holy water glass vase (shel bum nes chu) on his left hand; water was dropping ceaselessly from this vase. He also saw a statue of Tandin on his hand, which he saw was being enfolded in a fine silk and preserved as a relic. He also saw that this statue was being placed on high throne and displayed to all sentient beings.

The people of Henlong Melok (hon long me log) considered the proposed trip of Thukse Dawa as significant and they met together to discuss about how to welcome him. Men waved white scarves and colourful clothes while women sang songs; the sky was also filled with the music of religious instruments. The great son gave his teachings and blessings and unfurled terma or relics discovered by Lama Kuenga Yeshe. In the end, people presented the great son with gift of clothes, land and wealth. The great son was likewise invited to Wachen Teoke (ba chen tu' syes) and meditated for five days in Rul. He gave lot of religious discourse to the devotees of Gonling Nishar ('gon gling nyi shar), Sengdongkha and Tashi Wogphel. Although he was invited to different places, he could not visit all the places, but those places that he went were really blessed and elevated them to the position of paradise.

Trulku of Dargaycholing again invited the great son to Tibet. Upon reaching Samey, he met Drigung Rinpoche who presented him a well-bred horse. These two great masters discussed elaborately about teachings and decided to give various teachings and empowerment to the people of Tibet, particularly to prevent misfortunes and wars. The great son traveled in the western Tibet where eminent figures like Utselpa (dbu tshel pa), Khamsumpa (khams gsum pa), Darapa (sgra rabs pa) and Karpowa (dkar po ba) welcomed him to their respective places. He traveled further to Monkhar Namseyling (mon mkhar rnam sres gling) and delivered the empowerment of tshe rta sbrag and then went to Thrathruk (khra krug) and Ney Dongtse (sne gdong rtse) where he conducted several rituals to prevent the Hor war which was accompanied by so many auspicious signs of fulfillment of war aversion rituals. Tertön Dechen Lingpa also came to see the great son who showed several termas that he had discovered.

The king of Taktse (stag rtse) sent his emissaries to invite the great son to his palace. The king had many enemies and was passing through. He had a sword (gri) that was later taken by

a monk named Chezang (chos bzang). The heart-son told the king that the sword was placed in upright position indicating the coming of war and misfortunes. To prevent the conflict and peacefully outwit his enemies, the great son advised the king to go along with his queen to obtain the sword. The king was obviously reluctant to follow the advice. Consequently, it resulted in a lot of disturbances in the palace. The king and royal members became afraid of the mere thoughts of fearful prophecy and, therefore visited the great son with so much of offerings. But the son expressed his regret that obtaining the sword would do them no help and predicted several misfortunes. The king became sick and regretted for not heeding the advice of Thukse Dawa. The king was made to bathe in a holy water and smoke of burning incense, but his health worsened. Seven experts were consulted but none of them could diagnose the disease; the great son diagnosed the disease as 'geg-chu' known by this name in the Monyul and as 'pebe' in Tibet. He made the king to drink a large amount of wine and cured him. The king in reciprocation organized grand celebrations and made vast offerings to the great son.

Thukse Dawa traveled to Lhudrup Dzong and blessed Deb Kunzang and his subjects. He went to Nagartse on repeated invitations from his devotees. Nagso Rinpoche requested him to give the public religious initiations and the blessings of Chador. He visited Nagso Sherig (nag so shar ri), Nagso Drag (nag so brag) and other places. The people of Lingthongmen (gling mthong smen) offered him the land. In Nagartse, Thripon (khri dpon) showed him around several holy places. Trulku Do-Nga Lingpa invited the great son Dawa to his temple. The king of Taglung (stag lung) also invited him to stay a night at his palace. The lineage of Tertön Choki Wangchuck of Lhodrak invited him where in one of the temples the great son gave blessings of long-life and displayed the relics of Jowo to the public. He spent a night each at Lhalung and Tshogyal Drakar (mtsho yul brag dkar). He stayed some days in Chukher Worwog (chu khyer wur 'og) and finally arrived at Bumthang.

In one autumn season, the re-incarnation of Kachen Kunga Drakpa (dkar chen kun dga' grags pa), Tenzin Norbu went to Dechenling and delivered the teachings and initiations of Lama Norbu Gyamtsho, dgongs pa kun 'dus and tshe 'krid rdo rje phreng ba. At that time, he was immersed in an intense feeling that Thukse Dawa was the true emanation of Chenrezi. The re-incarnate of Rigzin Chogden Gonpo, Donga Lingpa (mdo snga gling pa) attended the elaborate teaching observances when he saw a white monkey, the manifestation of Thukse Dawa, which later he began to see as the real Tandin. He was awestruck with this and cried out of reverence to Thukse Dawa.

On one event, when the great son reached a beautiful flower garden at Babren (bab ron), possibly Baribrang in Bumthang, his other disciples dispersed for alms-begging. The chief disciple (rgyal rses) stayed with the great son. He asked the great son why Benchen Gyepa (dbon chen rgyes pa) despite his kind-heart, intellect and scholarlicism was born in Mon. He probed further about the deep esteem and importance that the great son attached to Benchen Gyep. Thukse Dawa responded saying, "it would be a self-praise to tell the truth, but mention about Benchen Gyep, Ama Jor (ama dbyor) and their descendants are found in Sherab Mebar's prophetic texts."

Religious Activities in Bhutan

Accompanied by Lhalung Deb Duddul Dorji (bdud 'dul rdo rje), the heart-son went to Paro where he was welcomed by Choje Ngawang of Paro Lholingkha (spa gro lho gling kha). He delivered numerous teachings and empowerment and even kept the footprints of his horse. He went to Paro Taktshang and presented one of the relics of Khadro Yeshey Tshogyal to Choje Ngawang as sign of immense blessing.

Karma Zilnen (kar ma zil gnon) of Yowashingshing was leading secretly the warriors of Chokor in war against the people of Chume-Trakar. The great son saw this through his clairvoyance while in meditation in Menthang (Mustang) in

Nepal. Out of the concern, he stood up from the meditative absorption; the simple action as this had larger impacts- the army of Chokor saw the valley filled with soldier of Chume, and saw that they were being chased and were forced to run away. However, the people of Chokor knew that it was the super-natural making of the great son who in turn attributed it to the triple gem. Even though, they grudged this defeat, they did not venture to wage a war with the people of Chume Trakar then on.

Thukse visited Kheng Buli (sbu li) and Tali with an intent to build a temple in Tali. On the day of settling on the temple's site, he gave the public empowerment of long life (tshe byang). In the middle of this ceremony, he slumbered a while when he saw in his dream that Guru Rinpoche, Khandro Yeshey Tshogyal and Tertön Pema Lingpa all had come to attend blessing and empowerment ceremony. The public, however, saw them in the form of three vultures. It was an unusual phenomenon which they had never witnessed in their lifetime. A monk disturbed his sleep untimely, and therefore, the great son envisaged that some misfortune would ensue to the people. On that day, the devotees also saw a display of three kinds of rainbows in the sky.

In Bumthang, a powerful Deb of Thrapa (khra pa) invited the son where Thukse Dawa's son Dewatsandag (de ba rtsan da) and other eminent lamas came to see him. The king, queen and prince of Gyelkhar (rgyal mkar) welcomed him with heavenly offerings. The king Gawa Gyalpo (dga' ba) also came to Zangyul Kungarawa (bzang yul kun dga' ra ba) along with the queen to welcome the great son and organized the public blessing of long life (tshe byang) and grapo gsum gril.

His lineage Sons

Thukse Dawa married the daughter of Chokor Deb, Buthri (bu khrid) and seven sons were born to them. There is no written record of the other four sons. His eldest son Pema Thinle was born in 1564 at Tang Chel and recognized as (pad ma 'phrin les) the re-incarnation of Khenchen Tshulthrim

Peljor (mkhen chen tshul khrims dpal 'byor). He was brought up in Samdrup Chodrong (bsams grub chos rdzong) and mediated in Kunzangdrak and Thowadrak. Later, he established Gangte Sanga Choling¹² (sgang steng gsang sngas chos gling). His youngest son Dewa (ldhe va) spent most of his life in Gangte. The middle son was known as Tenpa Nima (bsten pa nyi ma). While meditating in Tang Dechenling, he saw a vision in which he was asked to build a temple in three sided-rock above the Chume river. As envisaged, he started to build a temple; it was known that the non-humans also helped to build the temple. The people also saw many white monkeys helping in the construction, and thus the temple was named as Tra-khar (spra mkhar). He married the daughter of Chume Dung, the descendant of Langdarma's son Yodsung ('od srung).

Back to Tibet

Following his long stay in Bhutan, Thukse Dawa again proceeded to Tibet on invitations by several of his patrons and devotees. In Tse-lam (tshe lam), he conducted longevity rituals for three days. Two Deb brothers of Thrapa came to greet Thukse Dawa and invited him to a temple. At that time, Changdrok (spyang bro) and Lugar (glu gar) from Lungar (lung dgar) came to invite the heart-son. Deb Yulowa and Sharipa had come to invite the great son but he was already gone to Jangchubling where he delivered three-day empowerment ceremony. He then traveled to Kurte (bkur sti) and Tangrak lema (gtang rag blus ma). He gave the empowerment to Deb Tenzin of Lhunpo dzong (lhun po rdzong) and went to Taglung.

In Nagartse, the great son got the message about the coming of Sacha Rinpoche (sa kya rin po che) the very next day. Since the would-be visitor was a well-known religious master, Benchen Gyep discussed with Thukse Dawa about making a grand reception arrangement for him, but the latter came to know about this and therefore did not turn up on the proposed day even though the son invited him. Thus, they

had to promise him that no arrangement would be made only upon which the Lama agreed to come and finally arrived. On that day, several empowerment ceremonies: rta mgrin dbyan, phyag rdor byang, drag po' byang and tshe byang were delivered. Benchen Gyep also offered the text of Pema Jenshing and other religious texts such as Lama Norbu Gyamtsho to Shacha Rinpoche on behalf of the great son who in turn invited the son and Benchen Gyep to Zhablung (zab lung) to perform preliminary traditional hair-cutting ceremony for his son but declined the request by justifying that a palmist had predestined them not to do so and that Benchen Gyep also had also seen bad dreams or inauspicious signs.

Zhabdrung Nawang Jigdra (zhabs drungs nga dbyan 'jig brag) from Shiga Rinchenpung sent two of his attendants to invite the great son without stating any reason. The heart -son agreed to go. Before reaching the place, the attendants informed Thukse Dawa that Zhabdrung Jigdra was the re-incarnation of Lhasey Muthig Sangpo (mu tig btsan po); some said he was the incarnation of Lhasey Murug (lha sres mu rum); some claimed that he was the incarnate of Lha sey Damzin (dam 'dzin); and some regarded him as the incarnate of Mahashri. Whatsoever he was, he was the most learned man; but was often compelled to commit sins by virtue of being the king. The great son considered invitation from him as special, as relative peace and happiness in the region largely relied on him and thought two of them would also meet in the next life because of their present karmic link. With such thoughts of reverence, he moved to Rinchen Pungpa where he was received by Zhelngo Tshangma (zhel ngo tshang ma) with grand offering of tea and various sweets, heaps of raisins, dru and edible goods, much more than the Lha Tshangpa can offer. He discovered the hidden place of Gophu which was once blessed by Ugyen Rinpoche. He said that if the Buddha's teachings were to flourish, the rock would increase in its size, and after seven days the rock had grown bigger and broken into three pieces. Prayers of meeting in the next life were made and these two masters departed

from each other.

Transmigration to Nirvana and the related Events

For the welfare of sentient beings and more importantly the land of Tibet and Mon, the great son decided to build the religious monument (not identified). Benchen Gyep, and Yonchen Wangdi (dbon sres dbang 'dus) donated huge amount of their riches and Paro Choje Ngawang Ponlop (chos rje nga dbang) and the people of Talampa and Dongkarwa (mdongs dkar ba) offered gold. For the consecration ceremony, Choze Drakpa (chos mzod grags) offered khadar and copper, Yumchen Thara, Yumjor Ashi Ugyen and Aum Tshewang made a huge offering of foods and drinks. Lhutsun (lha btsun) bDe'wa, Pedling, Rakhi, Lha-kid also offered the rituals for the sake of all death souls. Yumchen was no ordinary woman. Once, in Thukse Dawa's vision (while meditating in phudrak, Mangdelung), he saw her as possessing super-natural power of clairvoyance; she was also seen as instructing Umzed Tshangpa and Kuenga Gyalpo to open the relics of tutelary deities and make offerings of five different kinds. On opening the relics, it was found out that the statue of Tandin was shedding the tears and witnessed several auspicious signs of rainbows and sounds of religious instruments. Shedding of tears by the statue of Tandin symbolized the sad event that was to ensue soon.

One night, Thukse Dawa saw three girls dressed in white, yellow and red prophesizing him to go to Selphuk (mtshel phug) in Melak Gonpa's (me la gon pa) which is equivalent to Maratika¹³ of Nepal and meditate for sometime. He woke up and then left for Melak Gonpo. On reaching gyed gling, the people of Latoed (les stod) and Nagpa Dorji (snags pa rdor rje) came to invite them but since he had already promised to arrive at Goen Sephu (gon tshel phug), their invitations had to be declined. In Tshamdrol Dong (mtshams grol gdong), the people from Goen (gon), Wang, Kabisa (skar sbis rchang) and Paro (spa gro) came in a large number to see the heart-son.

On reaching his own homeland, people from Latoed had come all the way from Kulpalchung (bskul dpal chung) to invite Thukse Dawa and king Gawa (who was among the entourage). The king Gawa agreed to go, as he thought he could meet the powerful king of Latoed, while the son thought it was right occasion to spread further Pema Lingpa's teachings and uphold his lineages in the region. But, Deb Ngawang Namgyal objected the proposed visit to Latoed arguing that the great son had become too old and feeble and Latoed was far away for him to travel. The great son regretted the fact that he had to send message of regret through two messengers who were asked to take lot of gifts and apologies to the people of Latoed. During that time, a strong request came to him from Ngartse Deb Tshewang Rinzin to come to his place, but because of the road conditions, they could reach only up to Jangchubling and then go to Riwodrak where he stayed for a month. At that time, he also received an invitation from Shiga Rinpungpa Norbu Dendup (gzhi dga' rinchen dpungs pa's Norbu ldan drup). From then on, he traveled to Chingna ('chings snga), Tagtse (stag rtse) Dargyecholing, Shigatse¹⁴ (gzhis dga'), Rinchenpung and Taglung.

But when Thukse Dawa reached Taglung, his son Ruwa (rhea ba) and his attendants from Bumthang and Mangde (making twenty in number) came to escort him back home. When they reached Dragophu (brag gu phu), son Ruwa looked back and felt that he would not meet his father. He cried deeply. His attendant Drakpa (gra pa) consoled him saying that this would not be the case, but he replied that he saw some bad dreams and that it would come true. He prostrated thrice towards Taglung and continued the journey.

Thukse Dawa arrived at Nagartse, and after several days of stay there, he became ill. His three nephews and other followers did everything to restore his health but in vain. They decided that Thukse Dawa should be immediately taken to his homeland. Although, the great son wanted to meet Zhabdrung Ngawang Jigdra (who had asked him to) and proceeded to Zhabdrung's place. The situation was not in his favour and he regretted for not seeing him. The entourage arrived Yaroed (yar sred) where Thukse Dawa's health deteriorated further; he saw no good visions. He remembered the prophecy that stated 'the re-incarnate of Tandin is bound to die upon reaching kharaphu or the borders of the Mon'. The great son instructed his disciples and religious patrons to take him further through Lawoglung. The disciples and patrons discussed among them that it would be even impossible to get his body remains if they take the great son to Shiga (gshis dga') and unanimously decided to return. Upon arriving Ke (skyes), Debs of Pal Dewa (dpal sde) welcomed him and gave him their great respects and offerings equaling that of the wealth of Namsey (rna sres). On coming to Dablung ('dab lung), Deb Yulowa (gyu lo ba) came to see the son and apologized him for his bad words that he spoke once against him. He admitted his embarrassment for this mistake to which Thukse Dawa said 'for those accomplished, there is nothing like feeling shame; embarrassment by itself does not exist'. In Nakartse, Thukse Dawa resided in a Lukhang (klu khang) and told the Deb that his death was nearing. The Deb pleaded him to reborn in human form to which the son said can be possible depending on the situation.

His condition began to worsen and his followers all began to sob. Benra (dben ra) who was one of the blood relatives and good followers cried intensely; the great son presented him a sacred statue of Tandin indicating that he should take over his position when he died. His followers requested the great son for a final teachings, but the son said that he had nothing to say except to ask them to furnish the temple that he had built with relics. From Lhote (lho stod), Deb Sangdag Dorji

(gsang bdag rdor rjes) and Jowo Ugyen Sonam (ugyen bsod rnam) came to meet the son at Tshamaphu. On the way, the great son asked several questions about Lhodrak and Bumthang and asked his followers to join him in visiting several places as he had little time by then. He went to Taklung and gave Deb Tenzin and his subjects the empowerment of longevity who in respect sent Jowo Ugyen Sonam (ugyen bsod rnam) as the son's escort to Lhote. In Lhote, people saw rainbows in the sky for days and nights and considered them as omens that the great son's life was drawing to an end. The son said that all of them must not mourn over his death. He said, "for me, there is no difference even if I die or not." He further said that he would stay seven days in each of the six suffering realms ('kor ba drug) before departing to paradise. On the 17th of 9th month, Tuesday (1587), the great son transmigrated to land of eternal bliss. His body was not cremated but preserved as sacred relic. His disciples prayed that they would be born as his disciples in their next lives and mourned for the death soul and made extensive offerings. They consoled themselves saying 'by virtue of our prayers and supplications, our connection with Thukse Dawa will be maintained."

Thuke Dawa's son was at Jangchubling in Kurilung (byan chub gling) at that time. He dreamt his father (Thukse Dawa) telling him "time has come for two of us to go, alight the horse"; Thukse Dawa was seen holding a horsewhip. In Khenpalung (mkhen pa lung) Phagpa Dawa (phag pa zla ba) dreamt that his father who had already entered Nirvana instructing him to come with him. They arrived at a mound of Tshoyul (mtsho yul) where the Thukse Dawa told him that he would have grown tired and therefore, must go back home. He also dreamt that the father was presenting him the gift of clothes woven out of wool (spu thag) and apologized that he could come not to meet him when he was alive; it was the reason why he came to Khenpalung to meet him probably for the last time.

Two days later, Jowo Ugyen Sonam, Benchen Gyep and other

disciples made many offerings of scarves and clothes and wrapped the body with them. The royal families of Lhote became the great sponsors: supported the son's endeavor to flourish terma teachings; revered him even after death; and prayed that their children would conduct meritorious deed in his memory. Because of their faith in him, rainbows appeared in the sky after six days. In the same year, extremely cold places like Laya and Yadrok (ya 'brog) witnessed blossom of flowers. The body was taken to Zara and arrived at Kharila (mkha' ri la)- where two rainbows emerged from the high mountains of Mon. The body was taken to Saphu (sa phug) and Chukher (chus khyer) where various hermits came to pay their respects to the kudung (body remains). The people of Ngang (ngang) above Tang and Karanghasa (ka rang mkhar sa) received the body with offerings of wine and woolen clothes (spu thag). The kudung was kept a night in each of these two places. Upon arriving at Kikila (skyi skyi la), fifteen dogs accompanied the kudung for 15 days. These dogs were believed to be non-humans who came to protect the body. Devotees from Bumthang came to receive the body on the way and took it to Trakar (spra dkar) in Chume.

On the 10th Hor month, Benchen Gyep, his descendants, and non-humans began a year-long Kangzhag (bskang bshags), confessional prayers for the kudung. Benchen Gyep went to Tali, where he had promised the great son to re-build the temple. He offered the temple 300 pieces colourful cloths. Dewa Drung came to Kurilung and sent four vessels (khro), four copper vessels (zang) and woolen cloth to build temple in memory of the great son. Ponpo Tshe offered one copper vessel, Tangbi (sta sbis) Nima Zangpo (nyimma bzang po) offered one copper vessel, Benchen Gyep presented six copper vessels totaling twelve vessels. Paro Choje Ngawang penlop offered 38 serzho (dram of gold between one or two pound), Deb Yulowa offered three serzho, Deb Butshe (bu tshel) offered one serzho, Shiga Rinpungpa offered 40 Zhabdrung's silver dram, the king Sadag (sa bdag) offered 100 silver drams, Deb Tenzin offered 100 quicksilver to be used to build the statue of Buddha Sakya Thupa of 11 finger spans. The

temple was built in his memory (possibly in Trakar- the name of the temple is not mentioned). The inner relics and statues¹⁵ were sponsored by Yum Paljor (dpal 'byor). Benchen Gyep also sponsored the mural paintings¹⁶. The grand twenty-one types of consecration ceremony was presided over by Thukse Dawa's son and Benchen Gyep. Countless miraculous signs appeared indicating good forces. In the end, the kings, religious lords, the descendants and other devotees offered vast prayers for the well being of all living beings and decided that there was no better way to repay kindness of unsurpassed Thukse than to dedicate themselves to virtuous deeds.

The local oral sources hold that today the lower part of body relic of Thukse Dawa is now contained in Trakar Lhakhang while the head is preserved in Trongsa Dzong. For some time, the body was kept in Trongsa Gaga; people of Chume had to take trouble traveling to Gaga every year to perform Peling Kuche (sku chos) in Gaga, and once discussed to bring the body relic to Trakar. They went with lavish amount of drinks and in the end of the Kuche, served the people of Gaga with plenty of drinks. While they were enjoying the excessive drinks, some men from Chume stole the body and ran away towards Chume. On realizing that the body had been stolen, some people from Gaga followed the steps and brought back its mummified head while the lower part of the body was taken to Trakar.

Conclusion

One can make out from the above historical accounts that Thukse Dawa was an extensive traveller, preacher, and a great visionary. He had traveled widely in Tibet and neighbouring states, giving his teachings to people, high and low, and guiding them to virtuous paths. His religious teachings aside, he had tried to inspire and transcend the shortcomings of the various Tibetan rulers, and make effort to live in peace and harmony. Thukse Dawa was not only popular among the great religious and provincial rulers of

Tibet but commanded respects and faith from the provincial rulers (dpon) and religious lords (chos rje) of Mustang and Arunachal Pradesh. Even though, this paper contains more of the great son's travel to Tibet, it adds some new information on the lineage of Pema Lingpa in the form of some small biographical accounts. From the biography, we get the notion that he spent tremendous amount of time traveling in Tibet; but this should not mislead us that his religious activities were confined to Tibet and remote border regions. He would have done so much in his native land, which remains up to this day as unexplored field of research. I pray that more such biography shall be found out in the course of time to enrich the historical research on this great heart-son of Pema Lingpa. I conclude with homage to all the enlightened beings!

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Endnotes

¹ He was born in Budren in 1505, settled in Khochung-situated near Khenpa Jong and started the family of Khochung Choje. His great sons- Dreka and Langkha started the family of Dungkar Choje from where Jigme Namgyal, the father of the first hereditary king of Bhutan descended. His body remains are housed in Bartsham Bremung Lhakhang. The other name of this Lhakhang is Dungkarcholing.

² Known as the emanation of Avalokiteshvara who maintained good previous karmic connection with Pema Lingpa in three lives. Karmapa Chodran Gyamtsho was recognized as having powers that any siddhas from Bhutan, Tibet and India could surpass, who revered Pema Lingpa and invited him to Rinpung to receive his terma teachings.

³ Dungshtsho Karmathang is the Lake is located above the hill of present day Khar. Tertön Pema Lingpa (1450-1521) revealed a ter (a sacred hidden treasure) from this lake. The lake dried up later and the humans started to settle in this place; these settlers became the ancestors of Khoche nobility in Dungsam Mipham Tenpai Nyima (1567-1619), the father of Zhabdrung Ngawang Namgyal also visited this place. A mysterious epidemic struck the settlement at Dungshtsho Karmathang, and the people died except for two khoche brothers who escaped to others places. The ruins of Dungshtsho Karmathang can be still seen submerged beneath the earth today.

⁴ The secret guideline to the religious treasures mention about Lhodrak Drak Karpo which said thar 'mind terma' would be found inside the cliff looking like a lion. This terma was extracted in the tenth day of eighth month in the Rabbit year by Tertön Pema Lingpa.

⁵ Termas are religious treasures of three kinds: objects such as statues, bells and ritual daggers, religious texts and holy medicinal substances that are revealed by tertons.

⁶ Pema Lingpa stood on the rock at Naring Drak above Mebar tsho and jumped into the swirling waters under the coercion of Deb Thupa.

⁷ In Dzongkha mkha' 'gro ma, meaning female guide or sky farer

⁸ Lama Zhang (1123-93) founded Gungthang monastery near Lhasa in 1175 in the district known as Mtshel after which the school was named.

⁹ The mount of Tashi Lhunpo near Shigatse. There is an important monastery which was founded by Tshongkhapa.

¹⁰ Taklung monastery was founded in 1185 by Thang-pa

¹¹ Zhablung monastery was started by Bus-ton where he spent his whole life.

¹² 'brug gi myos rabs gsel bai' me long by Lama Sanga, 1994

¹³ Maratika is located in Solu Khumbu region of Nepal where Guru Rinpoche had practiced the means of attaining longevity. Buddha Amitayus (the Buddha of Infinite Life) actually appeared to Guru Rinpoche at the cave and granted him the power to control the duration of his life. Guru Rinpoche is believed to have attained the state of immortality after drinking water.

¹⁴ Monastery of Tashilhunpo is located near Shigatse and was once dominated by the powerful prince of Rinpung

¹⁵ The statues were of: Ugyen Rinpoche, Khando Mendarawa, Khadro Yeshe Tshogyal, Pema Jungney, Nima Yoezer, Shakya Singe, Singye Dradrok and Dorji Drolo.

¹⁶ The mural paintings were of Cheku Kunzang Yabyum (chos sku kun bzang yab yum), Longku Dorji Sempa (longs sku rdo rje sems dpa'), Trulku Garab Dorji (sprul sku dga' rabs rdor rje), Rinzin Shri Srinda (rig 'zin shri ri srhi), Ugyen Pema Jungney (orgyan pad ma 'byung gnyes), Machig Yeshey Tshogyal, Lotsawa Viaroccana, Tertön Pema Lingpa, Thukse Dawa Gyeltshen, Wangchen Tandin, Phurpa Dorji: On the door, there were also the paintings of: Dorji Namsum, Eight forms of gods- Kuwi Rinzin Jampel Shenyen, Sungi Rinzin Ngazuna, Thuki Rinzin Huchen Kara, Yonten Rinzin Dewa Chandra,

Drey Ngaigi Rinzin Shente Grapa, Choje Ngagi Wangpo, Choje Kencho Zangpo, Choje Drukpa Gyalpo. In the right room were the paintings of: Ngade Ngang, Guru Chewang Ledresel, Dorji Lingpa. Dorji Zhey, Marmezhey, Shaya Thupa, Jampa Gonpo, Tsepame, Sangay Nampar Nangze, Rigsum Gonpo, Nampar Gyalmo, Gyalwa Choyang, namkhai Nyingpo, Ludrup Nyingpo, etc.

